

before becoming a book. A dissertation has its obvious limitations. Besides, much has happened since 1962. For this reason George Tavard's *Women in the Christian Tradition* (Notre Dame, 1973) is an important complement to this book.

Nevertheless, van der Meer's work is both pioneering and indispensable for anyone concerned with the question of the role of women in the church. Finally, the translation is a very felicitous one. It does not read like a translation.

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India and the Latin Captivity of the Church: The Cultural Context of the Gospel.

By ROBIN H. S. BOYD. New York: Cambridge University Press, 1975. xiv + 151 pp. \$10.50.

Christian theology in the West continues to be dominated by a terminology derived from Latin, and if secularized Westerners—of Anglican, Reformed, Lutheran, or Roman Catholic traditions—may today have difficulty comprehending terms like justification, mediator, the two natures of Christ, repentance, and the like, they may be in a receptive mood to grasp what people in other parts of the world, such as India, have had to contend with since the coming of missionaries from the West. What is more, Christians in the West may well learn something about their verbalized faith by listening to what Christian theologians in India have to say about *bhakta* (devotion to deity offering salvation), *karma* (the fruit of actions both bad and good), and so forth. Robin Boyd's study does not stop with this "watch your language" motif. This Irish Presbyterian missionary-scholar sees Indian Christian learning as an aid to the liberation of Western Christians from overburdened organizational structures and persistent possessiveness in mission activity as well as from the yoke of Latinity.

This slim volume—in the monograph supplements to the *Scottish Journal of Theology*—not only invites reflection and rereading but also opens fields for further study. This is to be expected from Boyd's compact treatment of ten subjects: patterns of Indian response to the gospel; attempts to develop an Indian Christian theology; modes of defending the Christian faith; Western origins of theological formulations (as in the Westminster Confession); the Latin captivity of ecclesiastical theology in the West as well as in India (whence the book's title); the possible contribution of Indian Christian theology to the church at large; theological language and the truth; Dhanjibhai, portrait of a physicist turned theologian; the role of dialogue; and, transcending captivity, ways into new freedom to be one, evangelically, ecumenically and more besides.

Dr. Boyd reminds his audience in the Presbyterian College, Belfast, Northern Ireland of the long ties their church has had with its Presbytery of Kathiawar and Gujarat in northwest India. Much of his illustrative material comes from there, but he also ranges broadly across the Indian scene in the nineteenth century and our own. With Kai Baago, the Danish historian in Bangalore, Boyd says, "The day when a religion crosses the boundaries of its native soil and moves into another cultural sphere is among the most fateful in its history. . . . Real indigenisation means crossing the borderline . . . taking only Christ with oneself. Indigenisation is evangelisation" (p. 32). Or, as Dhanjibhai put it, union with Christ in *Khristādvaita* "involves us not only in unity with our fellow church-members, but with all mankind." To which Boyd adds, "This will involve us in relief work in Bangladesh, in agricultural projects in Gujarat, in industrial reconciliation in Durgapur, (as well as) in community projects in Bradford—and of crossing barriers of fear and hatred in Belfast" (p. 143).

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